Sakina Bint-e-Hussain

Mausoleum of Hazrat Imam Hussain

Translated by
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(The Tadhkirah al-Awliya of Farid Eldin Attar
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About the Urdu book author

Born in Lucknow on January 14, 1860, Maulavi Abdul Halim Sharar, was a prolific Urdu short-story writer and novelist. An ace writer, historian and author, Sharar, is unanimously credited for introducing Islamic historical novels in Urdu and enriching the language's literature with some incomparable works. In his earlier days, he worked with the Awadh newspaper, Lucknow and from there he went on to work for many newspapers, magazine and journal houses, eventually, publishing his own chronicles amongst which 'Dil-Gudaz' attained singular fame and recognition from readers of all sorts alike. Abdul Halim took his last breath on December 24, 1926, besides being an accomplished writer and novelist, he also wrote poetry under his pen-name 'Sharar'.

This article contains Urdu text. Without proper rendering support, you may see unjoined letters running left to right or other symbols instead of Urdu script.

Early life

Abdul Halim Sharar (Urdu: 4 ;عبدالحلیم شرر September 1860 – 1 December 1926) was an Indian author, playwright, essayist and historian from Lucknow. He left behind, in all, hundred and two books. He often wrote about the Islamic past and extolled virtues like

courage, bravery, magnanimity and religious fervour. *Malikul Azia Vārjina* (1889), *Firdaus-e-Bareen* (1899), *Zawāl-e-Baghdad* (1912), *Husn kā Daku* (1913–1914), *Darbar-e-Harampur* (1914) and *Fateh Maftūh* (1916) are some of his famous novels.
His book Guzishta Lucknow is still considered one of the best narratives describing the genesis of the city and its culture of Lucknow. "جویائے حق" "Juya-e-Haq" is one of his lesser known works, it's the story of Salman the Persian, one of Muhammad's companions. It is based on the letters of Salman to Bahira a Christian religious figure in Syria, about his journey to Madina to find the last prophet and description of Muhammad and his dealings. Abdul Haleem Sharar added the original text of letters in biography of Salman the Persian.

Abdul Halim Sharar was born in Lucknow in 1860. His father Hakim Tafazzul Husain was a scholar of Islamic religion and Persian literature. Sharar was educated at home where he learnt Arabic and Persian. After spending the first nine years of his life at Lucknow, Sharar joined his father at Matiya Burj in Calcutta in 1869, who was in the court of the exiled King of Awadh, Wajid Ali Shah. Sharar remained at Matiya Burj till 1879, and he also contributed to the columns of the Urdu

newspaper *Avadh Akhbar* as its Matiya Burj correspondent. He started learning Greek medicine system but did not finish it. In 1880 Sharar married his first cousin.

Preface

In this book, there were added episodes from the *Urdu book '**Skina Binte-Hussain** '* by Abdul Halim Sharer upon its translation into the English edition for the first time by me. This book is well known and this is a famous book.

These episodes have been translated by me into the English language from the above-mentioned old book of the Urdu language, in which there are some great achievements, as well as his commands and teaching for the students of the Islamic way.

'**Sakina Binte Hussain'** in the area of the Arabian Peninsula and one of the members of the Prophet's family and which are not yet known to the general and special people are added in this book and are available in a very interesting style, so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers start reading the first page of the book and will not stop reading till they reach the last page, some interesting events, well known and famous matters are added to this book, and this holy personality passed away from the world many centuries and years ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information, so it is like an ocean of knowledge and information about her and those who passed away from the world upon doing her great

endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam, and it was done in the Arabian area, so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great holy personality and grand daughter of the prophet of Allah is not only difficult, but it is also a very hard task, as she was not only a great pious personality of her time in the area of Arabia, but she was also a great and famous family member of the Imam Hussain, so, in brief, she was a great holy person of Allah of her time in the Islamic history.

Urdu Author Abdul Halim Sharar

In this book there are added life details of **Sakina bint Hussain** and this Urdu book was written by Abdul Halim Sharar. who can be called the most famous classical author of Urdu literature of his time. and spiritual master of their period. For this reason, Abdul Halim Sharar. This book is the first presentation of its new category of the holy persons in brief way in this matter.

If this book is accepted about Bibi **Sakina bint Hussain,** then it will be a matter of pride for me.

Preface of the English version

The Urdu version of this book ‘Skina Bint-e-Husaain’ was first written and published by Abdul Halim Sharar in the year May 1964, and the English version of this book is translated and is published by me (Mohammad Abdul Hafeez, Amazon Kindle author) this book in the year December 2024.

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A book for all spiritual seekers

Reviewed in India on 21 June 2020
This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.
I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj

uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting

near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance.

Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Sakina Bint-e- Hussain

Mausoleum of Imam Hussain

Sakina is the daughter of Sibat (granddaughter of the holy prophet) and Asghar (younger), who is the daughter of Imam Hussain and born by the body of Rubab bin Umra al-Qais. Her mother, Rubab Sharif. And who were among the beauties of the Arabian area, Bibi Sakina’s grandfather, who was Urama al-Qais, was famous as well as a brave person of the Christian family in Arabia

and was proud of his genealogy as well as his religion of the ancestors.

When all Arabian Peninsula area came under Islamic rule. Then the army of the caliphs of the prophet, when they were able to finish Murtid people (an apostate (especially for Muḥammadanism to disbelief), one who gives up his religion) all over of Arabia. They were facing and in line with them for fighting the armies of the Roman and Iranian kingdoms. And different victories in this matter told the fate of the Roman Empire to the prudent and farseeing.

People, and at that time, automatically getting benefit there by the lighting of the faith of the Islamic religion in his heart. So he decided to leave the old ancestor’s religion and to enter into the holy and true as well as chosen religion of the last prophet of Allah.

When there was a pure revelation in his heart, which left much mark of the effect of the reality of the Islamic religion upon his heart in this matter. At that time there was a rule of the second caliphate of felicity of

Allah, Hazrat Umar Faruq. At that time there was the fear of the whip of Hazarat Umar, which was shaking the hearts of the kings in power in the area and other countries.

When he reached the pure capital of the Medina. And when he reached the house of the second caliphate, Hazrat Umar bin Qattab, And at that time, Hazrat Umar's simple court (house) was very houseful. Many people were sitting with him, as well as respectable companions of the prophet, in the court. Among them, Hazrat Ali Ibn Taleb and his two sons, Hazrat Hussain and Hazrat Hasan, were found in the court session there.

Umrail Qais, by passing from all people, reached straight to Hazrat Umar bin Qattab. He told him, "Assalal Alaikum Ya Amir al-Momin." Hazrat Umar has asked, Who is he? He replied that he is Umail Qais bin Aadi Kalbi. Upon hearing this, one person at the meeting told him, "Oh, Amir Al-Momin, you did not know him.? He was that horse rider during the days of ignorance on the day of Falaj's attack on the Baker tribe. Hazrat Umar, knowing his details, told him why he came there. Umair al-Qais told them

immediately to accept faith and to become Muslim." Hazrat Umar instantly converted Muslim. He was asked to bring a spear. And upon it, he attached an Islamic flag to it. And upon giving this, he told him, “Go, I have appointed you chief of the tribe of Gaza in Syria.” Umair al-Qasis was returned with such dignity that there was a flag of Islam on his head. For him, such dignity and status, the people in the meeting were surprised in this matter. Before accepting, he performed two rakats of the prayer of thanks. As well, he was appointed as chief of one tribe of the Muslim people.

Umrail Qais was returned from there. And still he was in the court of Hazrat Umar, then at that time Hazrat Ali ibn Taleb, by taking his two sons with him, and he caught the edge of the shirt of the new Muslim chief in the Syrian tribe. He said, “Oh uncle, I am Ali ibn Taleb, cousin- brother, and son-in-law of the prophet Mohammed (peace be upon him). These are my sons who were born by the body of the daughter of the prophet of Allah. With all of us, there is a wish and desire to accept all three as your sons-in-laws.”

Umra al-Qais, upon listening to the request, accepted it at the same time. He said, ‘Oh Ali, I will give my daughter Mihyat in your Nikah (marriage). And ‘Oh Hasan, I will give my daughter Salma in your Nikah.’ ‘Oh Hussain, I will give my daughter Rubab in your Nikah. In short, in one meeting in the house of Hazrat Umar, there were held three Nikah ceremonies in this matter.

During the rule of Hazrat Umar, Rabab was blessed to become the daughter-in-law of the prophet’s family. Rubab’s such love and her fondness with Imam Hussain and for her beauty and loveliness, purity, and clarity of life. And as well as for love and sincerity, for this reason, Hazrat Imam Hussain became her friend, which made her too much in love with her. When Sakina was born from her body.

So with Sakina and his beloved wife and with his lovely daughter. He has been treated with such love and affection that it is felt very strongly in the simple as well as extraordinary life of the Arabian area. At last there came such a situation that the brother of Hazrat Imam Hussain, who told Hazrat

Imam Hasan and told him his complaint in this matter. And used phrases of displeasure type. But upon hearing it, Hazrat Imam Hussain may not have used force on his heart in this matter. And instead of decreasing his love for his much-loving wife and lovely daughter. He was said to have three couplets in this matter, which clearly show to turn his heart of love from Rubab and Sakina, which is out of his control and power. And one couplet's translation and interpretation are as follows.

"With swear of our life, I would like such a house
in which both Sakina and Rubab will be living in it."

And the second couplet's translation and interpretations are as follows.

"With both of them, I have love, and I used to spend my money on them, and if anybody blames, then I do not come in this matter."

If you look at justification in this matter, then it is clearly known that she was given a

higher-grade education. And this is not limited to the knowledge of education. But it is attached to literature, and as per the needs of the manners and conduct, it was free education. So for this reason, during that period, her name was well known and famous in the societies of wealth and was shining very much in this matter. At that time she was not only the most responsible person but also the polite woman of the family of the prophet. But she was the founder and inventor of fashion as well as a leader, and she was a great poetess, which was proved. And that among poets of Arabia, for them, no such person was born like them, unique in the Arabic poem, and they used to get her opinion among their literary differences and problems by going in her presence. They present their poetry in his presence in this matter.

Still, Imam Hussain was alive then, and at that time, both of his daughters Sakina and Fatima, were at the age of youth. The son Hazrat Akbar Muthana and grandson of the holy prophet Akber Hasan Muthana, came in a sad mood in her presence. And he has requested to accept himself as his son-in-law.

Upon hearing this, Imam Hussain told him immediately that he was expecting this desire from his side in this matter.

And Hazrat Imam Hussain immediately, by holding his hand, takes him inside the house. He brought his daughter Sakina and Fatima before him. And ask him to tell his wish and desire so that there will be an arranged marriage with him. And Hasan Muthnna selected Bibi Fatima. Some of the people there are saying that upon his uncle's following of the Islamic law and Islamic simplicity, Hazrat Imam Hussain told him that “Yes, if you do not say in this matter, I will select my daughter Fatima for you. Because among both of the sisters, she is the most familiar with their grandmother, Syeda Nisa. Maybe this Nikah is either a selection of Hasan Muthana. It was done as per the saying of the Imam Hussain. But in this matter, there is no doubt among general persons that it was looked at as a surprising and astonishing thing in this matter. Because, as per the look of beauty and grace of Bibi Sakina, which was much more famous and well known. And so people will accept

with difficulty that another girl will be given preference over her in this matter.

But after some days with the second son of Imam Hasan, and his name Abdulla and his surname Abubaker, Bibi Sakina, was married. It is a matter of great sadness that still there was no result of this marriage, and there were not born children to her when that tragic event of the Karbala happened. Bibi Sakina was faced with the separation by death of her father, Imam Hussain, and also a loving husband killed on the land of Nainava, and she went before Caliph Yazid bin Mu'avya in his court. In that event, by seeing the sad scene, Muslims were upset and sad that there was found the head of the Imam Hussain before Yazid bin Mavia, and he was, with the help of wood, knelt in the teeth of the chief of the martyr of the Karbala battle in the court. The women of the prophet's family were called in there. Before all of them were Fatima and Sakina, and both have seen by lengthening their necks the condition of their father. And they began to cry about this matter. Yazid regret for his shameful mistake in this matter. He said the words of regret that "If he were there in the

battle of Karbala, then there would be no such result at all.” At last he was done with consolation, and perhaps its result is that upon the return of Bibi Sakina in Madina, she used to say sometimes that “I did not know any good infidel person than Yazid bin Mavia." This sentence her shows how much higher her temperament for prpose is in this matter. In this sentence, by showing Yazid as the good person of all, she said it in a beautiful way, as he is good. As such, the style of magical conversation, which was appeared by the saying of the miraculous of the prophet in the matter, i.e., that “Inna Baghz of Halal endal Allah al-Alaq.” In this one sentence, the prophet has mentioned the lawfulness of the divorce as well as its bad effects in this matter.

Bibi Sakina, even though she has a higher-grade taste of witticism, and in the company of her humor, she wants to become most popular among all persons. She used to behave with all people with higher-level manners. With this there was with her for pride of genealogical order that, as well as thinking of self-respect, was so high with her,

so it is not possible for her to be pressed by her by others in this matter.

This is an event in the life of Imam Hussain that once she was present in the meeting of the condolences in Madina, where the daughter of Hazrat Usman told in pride and arrogance that she was the daughter of a martyr. Even after some days, it was proved that in the matter of martyrdom, the position of and status that got by the father of Sakina, Hazarat Imam Hussain, is not less than at all. But at that time she was not ready to prove herself in this matter. So she was silent. After some time, there was a prayer call from a nearby mosque. She became alert in this matter. As soon as the Azan caller said, ‘Ashuhdana Mohmmedur Rasool Allah’ (We witnessed Muhammad, the Messenger God.) then immediately she asked the daughter of the Hazrat Usman Ghani whether this name is your grandfather’s name or my grandfather’s name.? Upon this question, Hazrat Usman's daughter said that “From now on I will not tell any sentence of pride and arrogance before you.”

Granddaughter of Hazrat Abubaker Siddique Aisha bin Talha, who was a famous and well-known fashionable lady of her time. In intelligence and wisdom, as well as beauty and loveliness, and for which she was the rival of Bibi Sakina in this matter. And at last, by coming into the marriage of Hazrat Mazib bin Zabir, she became the rival wife of the Bibi Sakina.

Once she went to the Hajj pilgrimage. She was taken with her, carrying bags and goods; there were 60 mules with her. By chance, that year, Bibi Sakina also went for the Hajj pilgrimage. At that time they used to take camels, a camel litter in which women traveled near Makkah for the famous families. Then, at that time, the camel driver of Aisha got down from the camel and began singing a couplet, and its translation and interpretation are as follows.

“Aisha is such a woman who went for the Hajj pilgrimage. For her convenience, there are 60 mules with her. Until her life, she would perform the Hajj pilgrimage with dignity and pride.”

This singing of the couplet by the camel driver hurt the heart of Bibi Sakina, and with this, her camel driver was getting down from the camel. And he himself began singing his poetry as follows.

“See, Aisha, this is the rival wife of your husband, and she is complaining about you. If there were no her father (the prophet), then your father (grandfather Abu Baker Siddiq) would not get guidance in this matter.”

Upon hearing this, Aisha was given an order to the singer camel driver to stop his singing.

The above are only small events in Bibi Sakina's life. Upon study of the events of Bibi Sakina, it is known that till her last period of life, she was proven by her courage, pride, and honor. After the martyrdom of Imam Hussain and the downfall of Hazrat Abdulla bin Zubair, when the rule of the Umayyad family started, they started saying impure words in almost all mosques in the Islamic world in the name of Hazrat Ali Ibn Abi Taleb.

During that time, there was a practice of Bibi Sakina visiting mosques along with her

slave girls. Where the ruler of Madina, Khaled bin Abdul Malik, known as Ibn Mutair, stands on the pulpit, then she, with courage and consistency, stands before him, and at that time he will begin insulting Imam Ali ibn Taleb. At that time, in reply to the ruler's insult against his grandfather, she, along with her slave girls, will begin scolding and insulting him in this matter.

Sometimes it would happen that Ibn Mutair would become angry in this matter, and then he would give orders to his policemen to beat the slave girl of the Bibi Sakina.

The above-mentioned events clearly show that including for pride of family and genealogical honor, she would also display higher-grade courage and bravery, and she would be found coming in the veins and moods of the Arabian woman.

Regarding the strength of the heart of Bibi Sakina, what will be more proof than this that once there was developed one large mole under the eye. And which is increasing more and more on a daily basis. At last, flesh was increasing more and expanding under the eye. As she would be proud of her loveliness.

And which is correct in this matter?. And because of this thinking, there will be a decline in the loveliness of her face. By thinking in this matter, she was living with this thinking on her heart always, so she began living in sadness and grief in this matter.

A large group of servants was under her care for the arrangement of the sustenance, and among them there was one person who was knowledgeable about surgery in this matter. And he had good knowledge and art of surgery at that time. One day she called him before, and she said, “You do not see my condition due to the development of a mole, so there is required any endeavor in this matter.” He said, folding his hands, “Oh, daughter of the prophet, for treatment, he is ready. But I am afraid that there will be much hardship for you. For that mole, there is a required surgical operation. It is very hard to bear the procedure. She told him, “You do not worry. I will bear it well in this matter.”

In short, he laid her down there, and he cut the skin area to a large extent. And from it he cut bad flesh from there till as such that veins

in the flesh were seen clearly. But such a sudden operation is not enough in this matter. Because some portion of the mole was spread under some area of the eye. From cutting at one side, he raised his eyeball to some extent. Under it the flesh, which was not good, so he cut the same and put the eyeball at its existing place. And finished bandaging work. There was such a big surgical operation, but she was laid down in silence. Not only did she not say anything in this matter, but there were no marks on her forehead.

This control and firmness, even though it places the people in a condition of surprise. But for such a person of heart, who is less sad in this matter, as for such a heart, there were such sad events before they passed already.

So it is a matter of thinking that grandfather was killed by Ibn Maljam in the month of Ramdan. Due to the conspiracy of the people of Syria, her uncle was drunk a cup of poison by her wife. And as well as father, sons, and nephews, almost all relatives and friends were martyred in the field of Karbala without

food and drink. In this field her lover, cousin brother, husband Abu Baker's dead body, and seen her own brother Abdulla's dead body in the last moments of death in an uneasy condition. Events of such scenes were seen by her whole life in this matter. Still, there was no end to the problems. Because of her second husband, it appeared that with him there was her love much. He was killed by people of Syria. Upon the killing of grandfather, uncle, and brother as well as the killing of the husband in a merciless way. And then she left the mother. Her condition was mentioned in the above. Till her life, she did not sit in a comfortable situation. In the condition of worry of sadness and grief, she passed the life in the memory of her son and husband, and she died upon suffering very much in this matter. On such a heart there would have passed many events, then for such a heart, it could not hardened the surgical operation on her face. She was engaged in her heart in the matters of cheerfulness with full of energy and confidence, but she could not forget the above events, which she kept in her heart as painting designs.

On one occasion, people of Kofa came in her presence to say greetings of Salam and she called them before him. And she said, “Oh people of Kofa, Allah, knower and wise, my heart is not clear from your side. You are the people who have taken the life of my husband, Musabi bin Zubair. When there was such a condition, then why have you come to visit me?”

In short, upon her heart, such sad events will be memories that will be attached to her heart. But for this matter, there will be ignoring by her and she thinks thought of having worldly problems and difficulties as nothing in this matter. And by depending upon other world’s good reward. She always has her life with much happiness and satisfaction. It is not to such extent that she sat with only patience, but no, he did not leave the world, which the religion of Islam allowed as a legal way.

In this situation, it is required by me to mention Islamic rules in brief that, due to the inveterate habit of the time and as well as due to the finding of different thoughts and

especially due to the finding of the rules of the Sufism, there were found differences in this matter. The real reason is that old philosophical thoughts used to be found in the thoughts only. And there will be cause for confusion in this matter. And for these issues, there were some links between metaphysics and the thinking of Aristotle. But new philosophical thoughts, which were created in the world and which removed old philosophy from the world. Such issues that were being discussed that are needed for the world, as well as such things that are beneficial and useful, are topics of the discussion. In the same way, the first rule of all religions of the world was that the world is for leaving by mankind. As it is a very impure thing it is. The man, if he is away from it, then it will be good. And to the extent it has relations, then it will not be right, so it is good to leave. And adopt it. Good to find such a place and stay there and follow jog (philosophy of renouncing the world, asceticism, union of the individual soul with the divine soul by means of abstract meditation).Where even the air of poison of the planet could not reach there.

While coming of the Islamic religion in the world and changing this rule in this matter. It has been proven that God did not create the world in a useless way. So use it as much as possible. And to enjoy in the world by graces, thankful to Allah. And leaving the world is a weakness of wisdom as well as in religion; it is ungratefulness of Allah.

Nowadays, in a philosophical way, it can be said it goes against the aim and purpose of the creation of the world by Allah, and during the time of the companions of the prophet, the simple and humble Islamic law was running this way. In this way, Allah commands mankind to go this way. That old and original rule was in the minds of the people.There was no such person at that time who could not get benefit in a moderate way from the things of taste created by Allah. When books of philosophy of Greece were being translated in the language of Islam, then came the thoughts of Plato and Aristotle, and the Greek philospher’s knowledge came into the minds of the students of Islam. Then the Muslims people, who could not understand the basic teachings of the Islamic knowledge. And in thinking

such ideals were entered into the mind, which were related to the new teaching of Jogog (philosophy of renouncing the world, asceticism, union of the individual soul with the divine soul by means of abstract meditation) and leaving of the world.

Now mentioned in this thinking, we say that Bibi Sakina belonged to that age, which was a simple and blessed period. When Islamic teaching was without adulteration. And there was no reason with her that she would leave the pleasure and comfort of the world. And for which Islamic confirm lawfulness. For this reason we find her humor, taste, and joke-telling habit with her, which say women of the time. In the society of the general woman of Arabia, when she is not present, then there will be no pleasure. Many of her jokes are found in the books of history. Many of them translated from Arabic, but there is no such taste in the language translated in this matter.

There was an event where one of her servants went into the office of the commissioner of police in Madina and lodged a complaint that a Syrian person was entered

into the house. It is to be noted that in those days there was influence from Amir Mavia on the people of Syria. So people of Syria in general who are enemies of the family of the prophet’s household members. And those who are not like the same but treated as the same person. So he asked a policeman to come to the house so that there would be a relief in this matter.

The commissioner of the police, upon hearing this while taking some people himself, reached the door of the house. He was standing at the door to get permission to enter the house. And then, suddenly, one mosquito left by flying from inside and went outside by passing from all the people there. At that time, from inside the door, she told this Shami (Syrian) who was causing trouble for us. The police commissioner and all his staff left from there laughing so much at this matter.

In short, like a chaste woman, a pious woman, devout and zealous, she was. Respectable people of the Qur'esh clan, who used to think of her company as pride for her. And famous, a well-known poets, used to

gather in her meeting place. She herself used to have so much intelligence that she was recognized as a great poetess of her time.

By leaving it, it was much affected by her Arab fashion and devised style. Bibi Sakina used to have such a juda in her hair that it was able to tie such a juda (***bun or knot of hair, either on top or back of the head of a girl***) by other Arab women in this matter. Upon invention, her style of Juda was much more popular in the Arabian area; it was such that Sakina's Juda was famous among the women, but it was also used by some bold and young men persons in this matter, so it was such that Umar bin Abdul Aziz, who was dry-headed and Mulla-type (Definitions of Mulla: noun, a Muslim trained in the doctrine and law of Islam; the head of a mosque). Synonyms: Mollah, Mullah, Moslem, Muslim. And dignified ascetic persons among caliphs, so he has taken his power to stop its usage. He used to walk by holding in his hand a whip. When he would see Juda of Sakina on the head of the men. He would then hit his head with his whip. And sometimes give an order to cut off the hair on the head of that person. While leaving her elegance and

goodness of form tradition and in her beauty and loveliness, she was unique, except for Aisha Aisha Bint Talha, among all Qureshi women, as well as among all Arabian women; there were no such women like Bibi Sakina in alluring and graceful gait. And who can compete with her in this matter.

In between Aisha Bint Talaha and her, there was a great argument about who was beautiful and lovely. These two women used to think themselves superior among all other women. At last, both of them appointed Judge Umar Umar bin Rabiya to hear this matter. Who gave the judgment that Bibi Aisha is the most beautiful, and Bibi Sakina is the most charming. This judgment was liked very much by Bibi Sakina. And she told him, "In reality, you have given the right judgment." There is no doubt about her pride in this opinion, which was suitable for her in this matter. So it is said by the prophet that “In my beauty there is saltiness, and in brother Yousuf’s beauty there is handsomeness.”

There were such matters with her that Arabia's gentle and rich persons desired and wished to have Nikah (marriage) with Bibi

Sakina in this matter. Among them, few of them were successful in this matter. But most of them lived in this desire and wish.

In this situation, I would like to tell our proud Mudai (**Mudaai** meaning in English · (n.) especially one who solicits a woman in marriage; a wooer; a lover.) countrymen to ask their permission that in those days, Islam's simple and real rule of marriage of widows was not thought of as a mark of blemish of blame or be stigmatized. So Bibi Sakina herself was done with many marriages in this matter.

Her first marriage was to her young cousin Abdulla bin Hasan. And who was martyred along with his uncle and grandfather, Imam Hussain, on the battlefield of Karbala. After this, her brother Ali bin Hussain and Imam Zainal Abideen, on behalf of one lakh Darham, married her to Musaib bin Umar, son of Zubair bin Awam. Musaib bin Umar was much happier for his good luck in this matter. He brought 40 thousand and was given to Imam Sajjad as a gift. Musaib used to like her very much. At that time in Makkah, Abdulla bin Zubair raised the flag of

the caliphate. It was near the end of the Umayyad dynasty's power. Zubair’s other brother, Arwa bin Zubair, was a religious type personality. He was not interested in rule and army attack matters. As well as he did not have experience in these matters.So, he has appointed Musaib bin Umar as the governor of Basra from his side. Where Musaib was taken, Bibi Sakina to Basra after his marriage. When Abdulla bin Zubair was known in this event, then he was issued a warning to him that army personnel were dying hungry and you are paying a dowry amount of one lakh Dirham, but Musaib did not think about this matter.

But at last Abdul Malik Mawan’s brother from his side came there with a large and strong army. Abdulla bin Zubair sent Musaib as army commander from his side, so in a helpless condition, he bids farewell from there to his lovely and beautiful wife. He proceeded further by taking an army unit with him. In the history of Arabia, this war is described as an important and hard battle. It is described in other battles as the turning point of fate and luck. Which was settled down by the judgment of the great emperors

as soon as possible. Musaib bin Umar was famous and well known as a warrior and a well-known battlefield fighter. And for three days he fought with the bravery and courage that Bani Ummiya had seen a look of the downfall in this matter. On the fourth day, Musaib bin Umar died while fighting on the battle field.There was a caused defeat of the army of Ibn Zubair. With this defeat there was started the downfall of the rule of Abdulla bin Zubair. In a few days, he was martyred by being besieged in the limits of Makkah upon his attack.

There was much sadness and grief for Bibi Sakina upon the killing of her husband in this matter. There was such harm to the heart that for a long period of time she began mourning in this matter as well as she used to say by her tongue, "Aha." A girl was born from the body of Musaib. Her name was given to her as per the memory of the name of her mother, Rubab. This girl was very beautiful and lovely. So, once, the daughter of Abdulla bin Salama, Saeeda, went on the Hajj pilgrimage. And she was blessed by seeing Bibi Sakina in between Muna and Makkah. And in her lap there was her little

baby Rubab, and by opening her lap, she showed her baby to her. She was full by wearing ornaments and pearls. She told her “I want not to wear my daughter's ornaments to increase her show and her decoration in this matter. But before her beauty and loveliness, to show the degradation of the gold and pearl ornaments in this matter.” After leaving Musaib bin Zubair, Arwa bin Zubair became her guardian and married her to his son Usman when she was not yet an adult by that time. But by chance, in the childhood, Rubab was given a mark of grief in the heart of her mother of the leaving from the world. And from her inheritance, Usman bin Arwa got ten thousand dinars.

After Musaib from Bani Ummiya, Abdulla bin Marwan sent his marriage proposal to Bibi Sakina. But still, at that time, her mother, Rubab, was living. When she heard about the message, she became upset and angry about this matter. By swearing she said that “I will not marry my daughter to that person who has killed my nephew Musaib bin Zubair.”

Upon the killing of Musaib, Ibrahim's son, Abdul Rahman bin Awf has sent marriage proposal to Bibi Sakina. But in reply to the message, she has conveyed the message that your courage was reached to such a limit that you have morale of Nikah with Sakina Bint Hussain Bint Faima Bint prophet of Allah. Ibrahim had become silent upon receiving the reply from Bibi Sakina, but he had started inside endeavors of conspiracy to achieve his aim in this matter. He has contact with Bibi Sakina's special slave girl Nabana, who had much influence on Bibi Sakina, and he was taking her services. Probably upon hearing her negative reply many times, she was reached in a helpless condition. One day she was given such cold breath that, as such, from her inside steaming will come out from the chest. Bibi Sakina asked her in surprise why it was so?. The slave girl told, "Oh daughter of the prophet, since many days in this house, there is no pomp and show and hustle and bustle." She could be able to understand in this matter. She sent one slave in the presence of Ibrahim with the message that now her opinion has changed about him. Now about him there is no objection from her

side. And from which I have refused in this matter before.”

Bring all relative with you from the mother's side, who are relatives of the prophet. Upon this, Ibrahim became much happier and was unable to control himself. By gathering 70 or 80 people, Bani Zahra and he sent messages to Ali bin Hussain and Hasan bin Hasan and were informed to be ready to send off Sakina. When the Quresh and Bani Fatima people came to know this news, they became angry, and upon becoming annoyed, they told among themselves that “There was such a condition of this girl that she is going to marry Ibrahim bin Abdul Rahman bin Auf." In short, all people of Bani Hashim were gathered, and all mutually agreed that each and every body must carry in his hand one stick and attend the function.”

The marriage day came, and from two sides, Bani Zahra and Bani Hashim came to the house. All formalities were done there. And the marriage ceremony was not yet done there. But suddenly there began an exchange of hitting of sticks among themselves in

between Bani Zahra and Bani Hashim. There was such severe disturbance that in a short period of time there were broken heads of 100 people. After the fighting, Bani Hashim has asked, Where is Sakina? Then people have informed that Sakina found in the house, and all were entered in the house. And said,“Your independence was increased as such that limit. After this, Bani Hashim covered the area from four sides with chader (**A sheet** is a large rectangular piece of cloth that is called in Hindi as chader), and they made a sling by cutting off the palanquin-type thing and they put Sakina inside and by taking her, all went away from the house of Sakina. Her slave girl Nabana was with her in the palanquin type thing. On the way, by seeing her, Sakina told her, Have you seen pomp and show as well hustle and bustle in the house ?" The slave girl was be startled, and she said, "Yes, madam, seen by Allah’s swearing it was very hard in this matter." From it, it was clear that she was not agreeing to marriage with Ibrahim, and it was only her trick to give a lesson to Nabana and Ibrahim in this matter. As well as its joke, which gives a result. Some narrators

say that the dispute was not finished at this level, but Ibrahim, in opposition to Bani Hashim, lodged his complaint before the ruler of Madina, Hashim bin Ismail. Upon hearing all the case details, Hisham was given the order that it is the option of Sakina to marry, and nobody has the right to stop her in this matter. As now Sakina herself has refused. In this matter, she wants to tell how many problems will happen with her marriage. And which was shown in the best way. Otherwise, for marrying, she herself did not agree in this matter.

Her third Nikah was done with Abdalla Usman Khazami. But for marriage, complete details are not found. It is not known how he left it with her. Probably he was left from the mortal world.

After some days her fourth Nikah was done with Zaid bin Umar bin Usman bin Affan, who was among the most smart and young persons of the Quresh clan. Many women have wished and desired to marry him for this reason. But there was a problem with him , that in spite of much wealth given by Allah, he was a miser of a higher grade level.

So one time, for the intention of the Hajj pilgrimage, he took Bibi Sakina with him to Makkah. Due to his miserly habit, he was taking eggs, hens, fruits, and, in short, all things he took with him, which would be required during the journey period, as these would be available on the journey way at costly prices. Bibi Sakina's slave having good taste, who was also on the journey. And to whom Zaid will not be able to accompany in the pilgrimage. But Syeda Sakina, after giving him 100 dinars as a journey expenses, she was given an order to him to join the journey along with her. When Zaid reached the place Sayala from travelling to Madina. There was placed eating cloth, and food was brought for eating. By chance, some young persons of the Ansar tribe came there. And by saying salam, they sat near him at the eating cloth. Zaid was afraid to provide food to them, so by saying Oh, and by catching at his hips for pain, he was given an order to take back food and bring hot water for warming. And till the persons were there, Zaid continued to pretend to have hip pain, and at that time, all camp persons left hungry in this matter. And the next day, such an

event happened by chance that upon bringing the dishes of food, some young persons of Quresh came there. Then at that time also pain in the hip started. But today there was no patience at all. And food dishes were brought upon the going of the Qureshi young men. The food had become completely cold. And Ashab, who was with the people to eat food, and for this reason his condition was bad due to lack of food. Zaid, upon seeing the cold hen, which was put before him, asked Ashab if there was any method to make the hen hot. Upon this upset, he told him that whether or not this hen belongs to the sons family of Pharaoh, on her there is punishment of fire by Allah on each and every day and evening.

In short, Sakina was such a holy person, and in Nikah, of Zaid she was entered, who was higher grade, generous, and of good heart. But Zaid was known for the habits of miserliness, and she had put some of her conditions at the time of marriage.

1. Zaid will not go to any other woman and live there.

2. He will not prohibit her from doing any work by herself.
3. She will be used to living at any place as per her will and wish.
4. It is his obligation to keep her at any place as per his wish.
5. She will be used to living at any place as per her will and wish.
6. He will not oppose any of her orders.

After marriage, in the beginning, Bibi Sakina, for testing the idea of love or finishing the pride of Zaid, was asked him to run for a long distance of journey in many places. Many times there was happened such that she told him to take her to Makkah and after reaching two or three destination she told him to return back and go to Madina.Some times it was happened such that on reaching there that day she told by grace that no I will go to Madina.So he was taken her to Madina again. But he has such love with her that he never disobey her order.Whatever she said which he has done soon at the time then and there only.In some matters his obedience was as such that upon hearing it there will be

surprised. So in the following event even though it is lengthy.But it is must to add to show Zaid’s sincerity of love so it is not out of the situation in this matter.

In those days Rasheed who has appointed his brother Ibrahim bin Mahdi as governor of Demascus. And he went on the way to Demascus from Baghdad. Along with him Shuib bin Ashab it means son of Ashab who was slave of Bibi Sakaina.On the way at one place there was feeling of the cold for Ibrahim. And given order to make fire for warm up there. He was asked with shuib are there any relatives are living in Madina. And Shuib told him there are many of his relatives are living there. He asked whether there are 10 or 12. And Shuib by making his face of firmness and told no there are many of them living in Madina.Ibrahim told whether 20. Shuib told “Oh God you leave tens as well as hundred. As my relatives in Madina are in thousands.” Ibrahim told in surprise in thousands.In Arabia area there was passed only one generation of yours. And your father are in origin salve of the non Arabian area. So how many such relatives were born.? Shuib told for it there is big story.If there will

be given permission then I can tell you in this matter and Ibrahim was given him permission and Shuib was started his statement.

In those days when Zaid bin Umro bin Usman bin Afan was married to Sakina, my father was in the service of Sakina. And he was under favour and kindness of the woman of the prophet's family. By chance in those days there was Sulaiman bin a Malik sat on the throne. And he went for his first Hajj pilgrimage. Zaid came in the presence of Sakina and told her that " It is the first pilgrimage of the caliph. So his participation and presence are a must and compulsory in this matter." Sakina was given her permission with the condition that Ashab will be with him. And he will be there as the detective of Sakina. And he will stop him from going in place of Uruj. And where his farmhouse was situated and there will live of the slave girls. Zaid accepted this condition of Sakina. And he went to Makkah by taking Ashab with pomp and show. And heavy court dress.As well as rare and costly scents. And for this he has a fine horse and costly saddle cloth.

Which he used as per occasion and day in this matter.When he wanted to meet the caliph or other such noble person, then he used to take all of them and he was reached Makkah. He reached Makkah and met Sulaiman, and from him he got rewards and prizes and performed Hajj pligrimge and went toward Madina and reached the spring water place of Bani Amer Ibn Saama. And from where the place of Uruj was near. And he has called Ashab before him and given him a bag of 400 Dinars as gift to him.And told " Listen from here, Uruj is at a distance of 3 or 4 miles. If you promise to be silent and not do backbiting in the presence of Sakina, then this amount is yours. But there is a condition that you must say by swearing to Sakina, that I did not go to the place of Uruj.Ashab in greed for money promised false swearing in this matter before Sakina.

- It was decided to stay away from Ashab for one day and one night and to watch all goods and belongings there. And in such time, Zaid will go to the farmhouse and will meet with the slave girls and come back by that time in this matter. As per luck Zaid has handed over all his things as well as his royal

belongings, which he has surrendered to Ashab. And went on the way to Uruj farmhouse. Ashab was standing alone there at the bank of spring water, and he began visiting at the spring water area. Zaid still had not traveled half a mile, and at that time suddenly two beautiful girls came there with the leather water skins in their hands and came to the bank of the spring water. And they put their miskhiza (small leather bag for carrying water) in the spring water and then also jumped in the spring water by removing dresses from their bodies. They began throwing water upon each other and began playing in the water. There was much effect of beauty and fondness upon Ashab's heart. When they both of them came out of the water, wearing the dresses, he went near them and asked their condition, and they told him that the men of the Bani Amer tribe had gone outside to attend to some work. And women of them are camping near this area. We are proud of their slave girls. Upon hearing their simple reply, then there was seen increase his courage in this matter. He asked whether your women would like company with this Arab person. And who is a

gentle and well-mannered person.? The slave girl was asked, who is that gentleman? He told them “ I am who is standing before you”. Then slave girls told “ Yes, to come with us.” Upon hearing this, he became very happy in this matter. And he immediately went into the tent of Zaid. And wear his court dress upon his body.And used scent from head to toe with generosity. And fixed costly saddle-cloth on the horse. And upon sitting such matchless horse with much pomp and show as well with much dignity along went with slave girls, he was there in the tents of the Bani Amer the whole day. He enjoyed the company of simple girls of Badia as well as their hospitality in this matter. He enjoyed it much as much as possible, but in that conversation there was came a time of Asr prayer.

At that time he was seen coming of the men and horse riders. He was worried a lot and sat on the horse. There was a passing groups of Bani Amer people from his side; each group leader came near him and asked, Who are you?." And by his eyes and eyebrows of pride and self-respect will reply that Zaid bin Umro bin Usman bin Affan. Upon this

reply, all will be satisfied, and they pass from him. In short, by giving such a reply, there came the time of sunset. And Sun was sitting, and at that time came one old person, and from his eyes, and there was seen firmness of mind and experience as well. The old man was riding on a lean horse. He came near him and asked him, Who are you.? He told frnakly that Zaid bin Umro bin Usman bin Affan. Upon hearing, the old man put his right hand on his forehead. He gazed at him with such a fast look, which will go into the depth of the matter. And by turning here and there, he studied his face. So there was no more conscience with him in this matter. And there was such a roar on him that he could not see the eyes. Immediately he sat on his horse, and he ran away from there in the condition of unconsciousness, and with this there came words from the tongue of the old man: "By Allah’s swearing, he is not of the Quresh tribe, and upon him there are fine effects of the slavery. By saying this, he has put an arrow in the bow and sent it in the direction of perfection at the target, so it was touched on the backside of horse-saddle of the Ashab. And by breaking it, it touched horse buttocks.

By running very fast from there and by not caring about his life as there was falling blood from his body, but he was moving his horse very fast. And reached at last in the tent of his master, where he was removed the arrow which was fixed at the side of his buttocks of the horse. He was worried that horse saddle was broken. And in which there was found blood. And the horse was very much tired than his usual practice. Upon seeing this, he was troubled much in this matter what he would will reply to Zaid about the dress spread there, and he went into the tent and slept there.

In early morning there was still it was darkness. Zaid came there, and he was seen in damaged condition with his dress and saddle cloth, as well as a tired horse there. So he was in a surprised condition. There a lot of fragrance of the scent. He asked Ashab what he would do in this matter, and he told in detail without making any short of the trouble faced by him. And regretted in this matter. Upon hearing this, Zaid was sad for great losses to him. Upon this event there came laughing to him to some extent.But he was silent. But he was upset. And he told him

to this extent that “If you damage the things, but you did not damage my name among Arab tribes”. And after this he did not say any word and went toward Medina along with Ashab.

Upon reaching Madina, Zaid came before Sakina. She has asked about details of the way and journey. And has asked whether he went to Uruj's place. He told her, “You did not ask with me and ask with Ashab to whom you have appointed upon me as a secret agent.” And for him, your confidence is there. She was called Ashab before her. Ashab, by swearing, told that he was watching him at each and every place and he had not done anything against your will and order. He could not have gone to Uruj in this matter. Upon swearing off, Zaid stood, and he told the daughter of the prophet of Allah, Your slave is a liar." I went to Uruj, and I was there for one night and one day. But before you, I request that you forgive me, and I promise that I will never again pay attention to the slaver girls in this matter. I will order that all those slave girls be sent in your presence, and you can have the option to keep them with you and sold away. Then he

was told all the details of the journey. And he told there will be a given punishment to the slave person in this matter.

Bibi Sakina took back 400 dinars from Ashab. From it she bought wood for 300 dinars and called for carpenters. She made low-level big hen coop. And from a balance of 100 dinars, he was given some amount to carpenters and some amount she has spent to purchase dry grass and placed it in the hen coop. And kept upon it many hen eggs. And given the order to warm up Ashab in the hen coop. She told him to sit in it and made warm the eggs. Till then there will be born the chicks, and then there will be no freedom for you in this matter. In a helpless condition, Ashab began warming the eggs. At last, after 25-30 days, chicks were born in end and that were grown up in the house of Bibi Sakina. For those chicks, Sakina used to call them ‘Banat Ashab’. There was a race of those chicken spread all over Medina. And from that time, these chickens have found in many houses in Medina. Still today it is well known and famous as ‘Banat Ashab’. Their count went to many thousands. And all these are my brothers and relatives.

In the beginning, the marriage of Zaid was seen as blessed, which is mentioned in the above story. Because in the beginning Ziad was shown such obedience and faithfulness so it is out of the possibility. And for the daughter of the prophet, who was cheerful and there was no objection to our Syed family member from her side. There was not any case in this matter. When there was any desire of Sakina and Zaid did not refuse in this matter. But such flattering and praise which will be not continued till the end of life. At last, by passing such life, Zaid was tired in this matter, but Sakina's flattering and praise was still continuing. And Zaid who used to be very much afraid of a houri-type wife. There was no power with him to give her trouble or say in her presence by facing her any refusal of her order. In short, distressed by his wife and there was this result that by not upsetting his wife and not saying anything to her, he left Medina. And went to his farmhouse and arranged there beautiful slave girls. And in their company he passed away his worry and upset-ness.

In those days, Umro bin Abdul Aziz, who afterward became the pious soul caliph in Madina, when Bibi Sakina saw that seven months had passed and Zaid did not take any news from her side. So he went in the presence of complaining about Zaid. And she told him in marriage agreement he was agreed that he will not touch another woman or did not object to her using his belongings. Or prohibit her from any journey. Then she will be free. I want that I need free from Zaid in this matter for this reason. And there will be her next marriage with any other gentleman of Arabia. Umar bin Aziz was given an order to Zaid to present in his court.

The tradition from which we have received court case details which is very interesting, so it can be good to present to the public in this matter.Because it is seen that Sakina was brave and fearless as well as it is known how court cases are present in the courts before rulers.What dignity of the court will be at that time? There is a at statement of Abubaker Abdalla that Umar bin Abdul Aziz, send me and to Mohammed bin Maqal bin

Sanan Asahji has sent message that we were both present in court and to watching court proceedings. So we went. And sat near Zaid bin Hazam. And near him in one room in which wife of Ibn Hazama,Fatima, was sitting there. Upon reaching there, it was known that Sakina came there. Ibn Hazma gave then order her to enter the room personally and alone. But as per our observance of customs and traditions Bibi Sakina and brave Syed woman refused. She said she did not separate from slave girls or slave girls will not be away from me. Ibn Hazamm was given permission to her in helpless condition. She came in with the gathering of her slave girls. When she was entered inside she was given her in sign to her slave girl to spread mat or sheet on the floor immediately there. She was sitting there with dignity and respect. Upon reaching Sakina the condition of Zaid had become as such that deepen per time and hour by hour and it was seen that he would go inside of the throne there.

The case hearing was started with that Ibn Hazam by looking at Sakina, “Oh daughter of Hussain.” Allah will like, in each and every deed, a moderate way in this matter. She

replied, “You have seen which deed of mine is not moderate. It happened that your deed was like that you can see a small thing in another person's eye. But you could not see a roof beam out of your eyes. Ibn Hazam became angry and told “You are a woman. If there is a man, then I would show my anger and punishment. Sakina was becoming angry, and she said, “Oh, unlucky you are giving warning to me.” And after this she has scolded him very much. And Ibn Hazam also replied to her in this matter with anger. Ibn Abi Lajham Adadi, who was watching court proceedings. When the case was reached at this level.Then he has stopped Ibn Hazam in this matter told him that “You do not have permission in this matter, so you do your work. And avoid fighting and hostile moods.” Upon hearing the remark of Ibn Abi Lajham, Adadi, she has seen him to some extent of surprise. And asked with slaver girl by paying attention to her who that person is. He told Abubkar Ibn Ibi Lajham . Upon knowing this, she told in the meeting that “In which there were words of abuse for me, so in such a place your presence is not liked by me.” After this she was called names of some

gentle persons of the Quresh clan. And upon hearing this, Ibn Abi Lajham became angry. But he was not going to tell anything. But she told that by paying his attention to Ibn Hazam, “If her people of relatives would have been alive, then they would punish in a complete way this slave of Jew for his deed in this matter. And the enemy of Allah is cursing me. But he did not see when the prophet of Allah, was removing Jews from Madina; then at that time this person, by following their religion, migrated with them. In short, Bibi Sakina was told important sayings with such courage and bravery that Ibn Hazam became silent, so she also stopped her sayings in this matter.

Then Ibn Hazam told Zaid to talk with Sakina. Zaid,who was already in a pressure condition. So he was in a helpless condition and there were not coming any words from his tongue. But Bibi Sakina did not care about his condition in this matter, She began telling him that you Zaid do not think that “ I will get by you again. I will swear that after today you will not see my face again. .She is telling these words again and again. On the other side, Ibn Hazam was upset in his heart

because his wife, Fatima, was hearing all the conversation of Bibi Sakina, but also she was doing purposely such movement that Ibn Hazam was becoming ashamed in this matter. As he did not want his wife to hearn the conversation of Bibi Sakina, because Bibi Sakina did not feel any of his pressure upon her.He wanted to become rude but she took much action against him. In upset condition he was told that Sakina should bring proof of breaking of agreement by Zaid; otherwise there will be swearing by Zaid. Bibi Sakina did not care about the judgment of Ibn Hazam. Upon seeing Zaid at the side she told him that,"Oh, Abu Usman you alone look me at my side.By God, after today you will not be able to have this wealth." In short, Ibn Hazam could not do anything in her case and he was surprised, and then she left from there.

This was the season of the winter. There was much interest and fondness for Umar bin Abdul Aziz. When Abu Baker bin Abdalla came to inform the court case details, who came outside then? He was waiting for him outside there. By listening to the details by

the tongue of Abu Baker, he was laughed at too much in this matter.

The next morning he called Zaid and was taken swearing by him. When he was swearing, then he told that Bibi Sakina could not get separation."

After this there is not found any historic proof that Bibi Sakina lived in the house of Zaid or not. At that time when she was leaving him she was agrees and to what was swear in this matter. And from which we can take this result that from the court judgment there was no any benefit at all to Zaid in this matter.

Umar bin Abdul Aziz made a great mistake in this matter by referring a court case of a higher noble member of the Quresh tribe to such a person who did not have family position in Madina. It will be shown that there will be Syeda (plural Syedas) (Islam) An honorific title borne by female descendants of the prophet Muhammad) never did not accept the pressure of ordinary types of the simple persons in this matter. In this court case, such persons will be law enforcement officers and judges who will have higher

value and position and good family background in the family of Quresh and Bani Hashim. If himself, Umaro bin Abdul Aziz, will be there, then there will be no find such confusion. And for this reason, Bibi Sakina did not bring the judge into the position of danger or persons who were sent there as reporters of the case. So proud and self-respect, which was reasonable in this matter. The time will turn thousand changes, but the daughters of the prophet will not forget her proud.

We guess in this matter that Bibi Sakina, after this event, did not go to the house of Zaid again. There was success for Zaid in the court, but he could not get the benefit of the judgment. In the last caliph, Sulaiman bin Abdul Malik advised Zaid that the conditions in the marriage that were not fulfilled by you. So it is good that we leave Sakina on her own will and wish. And give her a divorce and be separated from her. And what is necessary there that you will worry baseless and give trouble to her? This is advice of the caliph, which will have, in reality, the effect of the order. So Zaid was given her divorce without further delay.

There was born one son of Zaid from the body of Sakina. And he was given the name of Usman. As per this regard, of this son Zaid’s surname becomes well as Abu Usman. Usman bin Zaid became well known with the title of "Qarin." It is regrettable that more details of him are not known.

One Nikkah of Bibi Sakina was done with Sabih bin Abdul Aziz bin Marwan. It means brother of Umar bin Abdul Aziz. And with nephew of Abdul Malik bin Marwan. Some narrator will say this Nikah was done after or before the marriage of Bibi Sakina with Zaid. It is right that this Nikah was done before her marriage with Zaid. Because the marriage of time of the Zaid was during the period of Salman bin Abdul Aziz.

And her Nikah with Asbagh was done during the rule of Abdul Malik. When Asbagh was ruler of Egypt. And it is probable that the Nikah was done by the method of vakala (The word "vakala" or "wakalah" translates to "contract of an agency" in English.), and Asbagh lived in Egypt. And she lived in Medina. After Nikah she has written that the land of Egypt is humid but fondness of

Asbagh was increased as such that he established a new city from some distance from the capital city and named it in his name as Asbagh. And he has called Bibi Sakina to Egypt. On one side, as per his demand, she left from Madina, and on the other side, people have informed Abdul Malik bin Marwan in this matter. So then there was enmity to Abdul Malik bin Marwan upon the good fate of his nephew. And due to enmity, he was sent a message that either kept Sakina in your Nikah or worked as ruler of Egypt. Upon reaching this order, there was great shock to Asbagh. So what will he do? As per the saying, there is no escape from the orders of the ruler. And no, before having a look at her, he has written a letter of divorce and sent it to her. Bibi Sakin was on the way to Egypt. And she got the letter. Upon reading, she returned back to Madina's journey in a disheartened condition. Even though this Nikah was only in name. But she got 20 thousand gold coins.

Among all of her marriages, there is agreement among many narrators. Yes, in this Nikah there is a great difference in

whether this Nikah was done before or after. And its decision is out of possibility.

In the beginning we have stated that she has much attention toward special funun latifa (a type of art that is admired for its beauty, for example painting, sculpture, music, dance, and fine arts). And leaving worldly pleasure is illegal, as well as getting benefits from them; she will think as thankful of Allah in this matter. No doubt it was her true Ijtehad (legal or theological decision); in our thinking, it is true mercy and blessing. And for this reason, the other narrator will give preference to Islamic religion in this matter. And for these matters there was real reason that Allah has given her right fondness. It is an event of one time she was travelling, and she was sitting in Mahmil (a camel litter or dorser, in which women travel) on his camel. She was heard singing a song of one camel driver singer there. He was singing, “Oh, if there will be no three things, then what will happen that causes all pleasures in this matter?” Upon hearing one line of the couplet, she was eager to know which three things that cruel has selected in this matter. She was given an order to her camel driver

to take her near the camel driver who was singing a song. He tried his best in a thousand ways, but he could not find the camel driver. Then she sent her slave to go hear him and find out which three things he is mentioning. The slave came after some time, and he told that water, sleep, and Um Umro was probably beloved of the poet. Upon hearing this, she told May Allah destroy him as he made her tiresome on this night. From this it is clear that she has such an endeavor by her to solve the puzzle and one couplet in this matter so that after her satisfaction she is very tired. And from this there will be other available proof of her right fondness.

Due to her such fondness, she used to tell jokes to her slave, Ashab. And for this reason he had become rude in the end. And for which he got severe punishment in this matter. And it happened that Ibn Sereh, who was a great singer of Arabia, became ill and swore that he would not sing the songs. He went to Makkah and got lost in some part of the Kaaba building area. After some days he had become well and went to Madina. Where she was living in Madina, he came and resided in the house of his relatives in

Madina. All of the singers and people went into his presence. At last there was an overstay of one year in Madina, and then there began his preparation to leave from Madina. At that time, Sakina told Ashab that Ibn Sereh, by living in Madina for one year and going back, could you try in this matter to hear his songs. Ashab told Bibi he has sworn, then what he will hear my request in this matter. She has done some joke with Ashab usually, so at last he was become rude in this way so he was given an order to her slave girls to beat him much in this matter. When mischievous girls had beaten him very much, they had taken him to the door and thrown him out of the house. By this punishment, Ashab got one idea from it that in the condition of covering dust upon him and by tearing off his dress, he was reached in the presence of Ibn Sereh. Ibn Sereh has seen there is blood on his mouth and beard. And there is discharge of blood from his nose. There were found on his body many wounds. And his dress was torn, so he was worried and asked him, “Is all well?” and Ashab told him all his conditions in this matter. He told my owner is Bibi Sakina. I am his slave. If you

visit and sing, then she will be happy with me in this matter.

Ibn Sereh said, “It is impossible as he has sworn not to sing. When Ashab saw that he was not agreeing, he cried loudly. As such that by which all people of the locality will wake up. Ibn Serh was tremble and told “Oh spiritless person what is this?.” Ashab told him to remember well that “I will take you. Otherwise, when he will cry again, then all the people of Madina will be here. And I will tell that he is involved with a sexually activity with younger person. I freed that younger boy from inside of him.So he was beating me. There is such a condition that each and every body will accept my words in this matter.”

In short, Ibn Sereh, in a helpless condition, went along with him. And on the way he tried to escape from him. But Ashab by threating was taken to the house of Bibi Sakina. When she was known in this matter, then she was given a prize to Ashab. Ibn Sereh made lakhs of excuses, but she did not accept his reasons. She heard him singing for three days continuously by keeping him in the outer portion of his house. Then she called

Ezzat Almila, who was a famous singer of Madina. And she has, like, the perfection of the art of both of them. and given them much praise. She was given one her hand bracelet to Ibn Sereh, and another was given to Ezzat Almila, each of which was the weight of 100 misqal (The Arabic word misqāl means "weight" or "unit of weight". It comes from the Arabic word thaqala , which means "to weigh".). and both of them the dress of honor. On the third day she was given permission to Ibn Sereh and also said goodbye to Ezzat Almila.

Because of her intelligent and nature, she had become the antecedent of the famous poets. All were recognized her promoting poetry as it belonging to her share. Once, in her invitation, famous poets of the time like Jarir, Farzuq, Kasir, Jamil, and Naseeb visited her house. After staying and waiting for some days before her house, at last, one day she sat in a veil and asked them to come there. Upon arriving, they were waiting for her permission to read their poetry. Then one beautiful slave girl came out of the veil and was perfect in the knowledge of poetry. And she had good knowledge of historic events in

the Arabian area. Upon her coming outside, she began calling poets one by one before her. And heard his poetry. And criticized some couplets and also praised other couplets in this matter. She paid one thousand dinars to the poets and bade goodbye to all from her house. Among all of them, she praised the poetry of Kaseer, and she was given three thousand dinars instead of one thousand dinars and to see that Jamil was present, his poetry in praise of the people of the prophet's family very much, but the slave girl paid not more than one thousand dinar to him. In light of this praise, she told him that Bibi Sakina is saying salam to him, and she is saying that she was always fond of seeing him. From this it is clear that regarding her opinion of the perfection of poetry, which could not be changed by praise and flattery.

It was the practice of Arabian poets that each and every poet has his own narrator. Who will be used to present his poetry before the people of the world? And who enables the poets to reach the court of fame or in the present-day term, he is like a publisher.

One time in Madina, narrators of poets of Jarir, Kasir, Naseeb, and Ahwaz, who were poets, were gathered there, and in between there was a contest to see who was the best poet among all of them. And having much praise in this matter.And each and every narrator will increase praise of his poet very much and degrade other poet’s poetry very much. Finally, all agreed to appoint Judge, Bibi Sakina to hear this matter. They went to the house of Bibi Skaina and asked permission to enter her house. She has called four of them to her house. When they said the reason for their presence in her house was among them the poetry of disputed poets, she recited one couplet of each and every poet and criticized it. She has criticized the poetry of all poets. And made an objection, and in this way she has declared her unlikeness in this matter. As per some tradition, upon reading one couplet of Jamil, she praised his power of the poetical work and the valley of his passion for his poetry, and his couplet which is as follows, and we have given its translation and interpretation as follows.

“If it would blind and deaf person take to my beloved by holding my hand so that he can hear her conversation independently.”

With courage, by risking his life, he told the daughter of the prophet of Allah. There are many big rights upon you. To say salam to you, I came to Madina from Makkah. And the prize is that every time you refuse to hear my poetry by you in this matter.I will be sent out by insult and by false charges. Your style of action, which was broken, has broken me such that my heart is broken. I do not want more life with me. Is it possible that I would die before leaving the Madina boundary walls. If there is an order of Allah, then there is my last advice (upon pointing to the girl upon her beauty and grace, he has become her lover), and he will be buried in the edge of the shirt of the girl.

Upon listening, this Sakina was laughing very much, and she gave that girl to him. And told him, “Farzuq, keep in mind that I have given you preference over me. To keep her well.” Farzuq keeps holding the edge of the shirt. When he was stood, then her slave girls went to the door by beating Daf (the daf is a

large frame drum that is a significant part of the musical traditions of many regions) after them. And departed them with respect.

Details of her funeral

His death was a very good lesson in this matter. Upon Sadat (**Sadat** (Arabic: سادات) is a suffix, which is given to families believed to be descendants of the Islamic prophet, Muhammad. In Iran, after the revolution, it is mandatory to mention "Seyed" or "Sadat" in the names of seyeds or **sadat**s whose descent from Muhammad has been mentioned in ID cards of their fathers or parental grandfathers.) persons of Bani Hashim, the people of the Bani Umayya have done such cruelties that are done in enmity by shameless and mean methods that not only Muslims but also people of the other religions will be surprised in this matter.

From such events it is known that at the time of revenge which were done such immoderation for Bani Hashim and against

for which the period of one century of insult and cruelties which was nothing.

Bibi Sakina left this mortal world in the hot summer season. At that time, the ruler of Madina was Abdul Malik bin Marwan’s son, Khaled. At that time, permission for the funeral prayer was under his order. So her funeral, when it was ready, was brought to the place in the morning where prayer is used to be performed. Khaled was informed, and he was told he is coming. There came the time of the afternoon Zuhr prayer, but he did not come. Then one person went to call him, and he told him to go; he is coming there. There was waiting for him in this matter, and the time came for the Eisha prayer. But he did not come there in any way.The people were becoming in a condition of sleepiness. And for this reason they were worried about this matter. In a helpless condition, people began performing funeral prayers in groups. A large number of people from Madina came over and went from there by performing funeral prayers.

By keeping the funeral body in such a hot summer season, there was such a result of a

bad smell coming from the funeral body in this matter. Upon seeing this, Imam Zain al-Abideen was done arranging the purchase of the fragrance there. He brought out 400 dinars worth. And put fire around the dead body. He kept a vigil in the night waiting for Khaled there. All the Oud (Oud, also known as agarwood, takes its name from the Arabic "al-oud", meaning "wood". It is extracted from the Aquilaria tree, found in Southeast Asia. This wood is prized for its rich, woody fragrance. Its use goes back thousands of years, as a precious ingredient in perfumery and traditional culture.) was burnt down. But he did not come. In the morning one man went to see Khaled, and he told him he was not able to come, so bury the funeral upon prayer. Then Shaiba bin Nata performed the funeral prayer, and after his funeral prayer, her body was buried in the grave.

The End.